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PREPARATION FOR COMMUNISM.

THERE are, in our opinion, certain indispensable preliminaries which must be observed in order to insure success in practical Communism. These preliminaries are:

1. Previous mutual acquaintance of the majority of the persons designing to become members.
2. Religious unity and earnestness.
3. A capable leader who shall be unanimously accepted as such and obeyed.
4. Some actual training in giving and receiving personal criticism.
5. A sober calculation as to the means of earning a livelihood. This should include care in the selection of a location.

All these conditions are vital to success. To ignore any of them is to court failure.

MUTUAL CRITICISM.

VII.

ILLUSTRATIONS CONTINUED.

[Scraps from the Reports of a Criticism Club.]

S. has a great deal of what is usually termed manliness. He has encouraged the stern side of his nature, and discouraged the gentle side. He seems to be ashamed to show the softness and tenderness that he feels. He needs to know that these two phases of character are not irreconcilable. They are in fact necessary complements of each other. S. seems to be afraid that he will sacrifice strength by becoming subordinate to his spiritual superiors. Receptivity to God does not diminish true manliness: on the contrary, by being receptive one gains rather than loses strength. No one can be like Christ without having both the lion and the lamb in his character.

Q. is subject to strong personal likes and dislikes, and he is so frank and fearless that he takes no pains to hide the one or the other. He should make his likes and dislikes conform to the truth. Neither our estimation of an individual's character nor our affection for him should be determined by our personal relations to him, but by his relations to general society and to Christ. If Q. would stop his prejudices and seek Christ's mind about persons he might find good where he has never seen it before, and his heart would flow out in new directions, obedient to impulses from heaven.

The true spirit loves service—loves to be fruitful. The false spirit seeks ease and hates faithful industry—counts many kinds of labor as degrading. One kind of labor may be superior to another in furnishing better conditions for the development and exercise of talent, and

one kind of labor may expose a person to greater temptations than another; but in itself considered no labor that is necessary to be done can be degrading; and it is possible to make every kind of labor an ordinance of personal improvement and worship.

No criticism by others can take the place of self-criticism—the criticism we give ourselves when we feel that God is dealing with us and that we must be thoroughly sincere. Then we hate whatever is evil in ourselves and separate ourselves from it, judging our past life with a sincerity impossible to others. And that kind of self-judgment is indispensable if we would come into unity with the pure life of Christ.

When persons realize that God draws nigh to the broken and contrite, they will feel that pride and self-will are enemies to be subdued rather than friends to be cherished.

No one has a right to determine what he will do simply with reference to his own interests; we are all under responsibilities to God and the universe, and are in duty bound to exercise all our gifts, and consent to the mortification of blunders, and take whatever criticism may come, and not allow egotistical modesty to keep us from being as useful as we can be.

Whatever we do, even in the most private manner, is still done before God and the angels. They watch our blunders just as we watch the blunders of our children when they begin to walk, and doubtless exercise the same charity toward our experiments that we do toward those of our little ones. All they ask is that we persevere in our efforts to improve.

It is a rule among business men that a letter that is worth writing is worth copying. I would go further, and say—a letter that is worth writing is worth writing well, so that you would not be ashamed to have it go before the universe; and any thing that is worth saying is worth saying well, so that it will bear criticism; and any thing that is worth doing is worth doing well. Away with shiftlessness and excuses for wrong and foolish doings of all kinds!

W. has lacked the practical and earnest development of character that is so common to the descendants of the Puritans, and this is probably due, in part at least, to the circumstances of his birth and education. He is of French and English extraction, born in India; and the predominance of French blood is indicated by his mercurial habits—vivacity, free gesticulation, etc. He never knew the necessity of working for a living; but artistic culture stimulated in him the love of the beautiful. He has great pleasure in the enjoyment of the senses, and with an artistic eye and taste, nature attracts him strongly and captivates his attention. The effect has been to make his life too superficial and give him undue contentment with the show of things. This proclivity was manifest in still greater excess in his children, and proved disastrous to their prosperity and well-being. His vivacity, culture and refined taste make him an interesting companion and a desirable element in society; and this is steadily increased by the deeper tone his life acquires in the earnest school of Communism.

H.'s love of approbation makes him a poor critic. He has good judgment of character, but he is fearful that he may displease by speaking the truth. This is a serious fault, and prevents his rapid improvement. One cannot become a good medium of Christ's spirit while fearful that he will say or do something displeasing to those around him. He must promptly obey his best instincts irrespective of his fellows. He must be ready to sacrifice all human approbation—be thoroughly sincere—utter the word of truth given him whether it pleases or displeases. God will not choose for his mediums men who do not care more for his approbation than for all else beside; and such men, we may be sure, will sooner or later command the highest approbation of society.

S. was highly commended for the improvement she has made. She is naturally attractive, and was on that account petted and flattered when young. Criticism and

suffering have made her an earnest, God-fearing woman. She has found Christ in her heart, and no longer depends on outward circumstances for happiness. She is very receptive to good influences, and she delights in the society of her superiors. This is one of the secrets of her great improvement. She is vivacious, and diffuses sunshine and joy wherever she goes. Her vivacity, however, sometimes tempts her into frivolity. We would not have her less vivacious, but would have her vivacity express seriousness as well as mirth. Mr. Noyes once wrote in an album: "If you listen to the strains which are ever sounding through creation, you will find that God's everlasting melody is at once full of seriousness and full of mirth. If you would make the tones of your heart a harmonious accompaniment to that melody, you must first take lessons in seriousness (which is the soul of all God's music), and then you must learn to combine seriousness with mirth, as these are combined in all the harmonies of nature and the Bible."

V. has this serious fault, that her words are often better than her deeds. She has a bright intellect, and seems to apprehend the truth readily; her understanding assents to it and apparently rejoices in it; but for some cause it does not sufficiently modify her external conduct. Consequently her words are at a discount—like the notes of banks that have issued more paper than they can redeem. Our deeds form the specie basis of our characters, and if they fall behind our words the latter will not long be taken at par. Such a condition of things is deplorable, and must be the result of unbelief. If the heart sincerely believes in God it will express itself in deeds truer and better than any words.

L. is very earnest, and yet his discourses in public and private are often unacceptable and unedifying. We involuntarily feel that his exhortations savor of legality rather than of grace. He needs to consider that *being* is far more important than *doing*, and should seek to attract persons to his standard of excellence by his own life-example rather than to drive them to it by words. In his zeal to improve others he ignores many faults in his own character. In other ways his zeal defeats itself. For one thing, it leads him to introduce the most profound religious subjects into conversation with little reference to the proprieties of time and place. We would not have him less earnest or wise, but more winning.

A. is another earnest man; but he fails to some extent of the grace of God because he is too personal and egotistical in seeking improvement. He makes himself too much the center of his prayers and strivings. If he could induce God to do as he wishes it would evidently fill him with spiritual pride. He needs to make God's great interests the main object for which he labors, and link his personal interests to them. The Lord is interested in our improvement chiefly as it will help on his great work in the world. He will see that the personal interests of those heartily devoted to his service are well cared for; but we need not ask him to give any special attention to us as individuals seeking improvement independently. As Mr. Noyes says in one of his Home-Talks: "Private interests have their day, but they are limited in their nature, and will last only so long as they are profitable to the great public interest. If we have any interests separate from the public interest, we may be assured that God has made no arrangement for their satisfaction; but so far as we have identified ourselves with the public interest, success and prosperity are insured to us for time and eternity; governmental arrangements are every-where made to prosper the agents of that interest. The actual *couriers of heaven* will find *relays* of horses waiting for them in all directions; but persons who travel for their own objects must get along as best they can: possibly they may have to go on foot."

The word *imprudence* describes the great cause of many persons' bad spiritual experience: they are imprudent in listening to evil thoughts and suggestions—imprudent in the use of the tongue—imprudent in ex-

posing themselves to temptations. We are dealing with a watchful, subtle enemy, who is ready to take advantage of every mistake; and the results of our imprudence are measured, not by our own intentions, but by the power of the enemy. But if the devil is subtle, God is more subtle. His sagacity is infinite, and it is accessible to us; with it we can conquer at every point in the great contest with evil.

Evil spirits love darkness and work in darkness. If persons do not let into their hearts the daylight of heaven, they must not wonder that bats and owls make their home in them.

Evil spirits are always in a hurry and will not wait to be tested; good spirits, on the contrary, love the judgment—love to be put to trial, and are never in such haste that they cannot wait for it.

To tease children to be obedient and otherwise treat them so that they do not expect to obey promptly is real cruelty. It keeps alive in them the spirit of disobedience; whatever obedience they have is forced, and so good for nothing. It fosters cant and hypocrisy in them. Mercy and wisdom alike require that even small children should be taught to obey the first time spoken to, and never wait to be coaxed into obedience.

Children often get into the major position toward their parents and manage them and bring them into bondage. This is all wrong. Much as we love our children, their good and our own good require that we should keep the major position toward them and control them. And we must not let our happiness be dependent upon them. We must ever realize that their destiny as well as ours is in the hands of God. Let your heart be dependent on your children for happiness and they will instinctively find it out, and soon act as though you were made for their pleasure. The reverse of that is nearer the truth. In a certain sense children are made for the happiness of their parents—made to be dependent on them and serve them. But children can not be made to feel this unless it is a reality in the hearts of the parents. Many persons live and labor as though the great end of existence were to serve their children, and especially to see that all their superficial wants are satisfied: they have little thought of disciplining and educating them for God: that is left to take care of itself.

M.—J. has a good heart—is really sympathetic and tender—is chivalric in his devotion to particular friends, but his general manner is repelling; he does not act out his better nature. He is apt to appear cross, and as if he owed nothing to any body. However, this is more true of him as he was than as he is. I can see he improves from year to year.

P.—His whole manner is sensational. He talks for effect and walks for effect, he flourishes his handkerchief for effect; takes out his letters and watch for effect. When he talks at the table it is not for fellowship, but to make an impression on the whole table. A little simplicity would improve him very much. His business character is excellent. We never had a young man in his place that did better, and he is thoroughly loyal. He is very fond of liberty—likes a great sweep, but I never heard of his wanting to leave the Community.

S.—His loyalty has stood a great deal of strain. He has had some very hard criticisms, and much mortifying experience. I think he has a foundation of religious principle—really loves the truth.

N.—J. has naturally a good deal of what I should call the high-toned Southern tendency in him. It is one of the hardest elements in the world to take criticism and surrender itself to the meekness and gentleness of Christ. It is masculinity carried to excess. There is not woman enough about him.

H.—I am bored sometimes with his making a long conversation about a little matter that could be disposed of with a few words.

N.—He has a good deal of natural fluency. There is hardly a young man in the Community that I would set to plead a case in court quicker than I would him. He has what lawyers call the "gift of gab," and it is a very good faculty; I like to listen to his talk just to notice his power of expression and persuasion. When he sits down with me we generally have a pretty smart pull at it, but I enjoy it. I wish we could have the full benefit of his gift. I wish he would come forward into the front rank in our meetings and let loose his tongue in the right way.

T.—I have heard him express some discontent that he was not sent to college; he thinks he has not had the opportunity for education that he should have had. I think he has had a great deal of opportunity that he has not improved. He is not a natural student; he loves active life and a thousand excitements that interfere with

study. C. will get an education here in our library and not ask any favors of the colleges, because he loves books.

N.—I think J. has received from the Community an education on one point that is perhaps as important as any education of the brain, and that he would never have received at college nor anywhere else, and the Community has given him this education at a great deal of expense; it has taught him to overcome his appetite for tobacco. Only in the Community would he have got rid of that bondage. In college it would have been perpetuated; he would have become a hopeless slave to the habit. It is a mercy to him that he never did go to college—that the Community kept him at home where he could be saved from that great enemy. If ever any one came near going to hell, he came near it through his appetite for tobacco, and instead of complaining of the Community, he has great reason to be thankful to it for saving him from ruin. Then the education of his heart, spirit and temper which has been going on in the Community is worth more to him than any amount of school-learning. If he had received a college education it would not have helped his temper, or helped him to overcome evil of any kind. In all probability his general character would have grown worse and worse. Sometime he will be more thankful for this education of his heart and better nature, than for any thing he could have got in college. It is an education he needs more than most young men. There is a fiery, rebellious element in his nature that is just calculated to make him a rowdy—a reckless dare-devil. If the Community succeeds in making him a quiet, good-natured, well-behaved man, it will succeed in giving him the best education he can get in this world or any other. That is the education he is getting, and I expect he will graduate at last with honor.

COMMUNITY MEETINGS.

BY A. EASTON.
III.

SEEING that frequent meetings have promoted Communistic purposes and that they still help the spirit of unity and organization in associations that are now prosperous and progressive, it is well to emphasize the fact as one which every Communist should note, as of vital importance to organization.

Communism is of such a complex character, and the social system is such an unsolved problem and so beset with difficulties, that when any thing useful has been discovered, that has stood the test of practice, we ought to make a good permanent station of it, and have a landmark for all future generations; then the first thing to be done by people coming together for associative purposes will be to look out for the landmarks others have left. Owen and Fourier and the many failures recorded in the "History of American Socialisms," have left us invaluable lessons; enough, it would seem, to caution the most enthusiastic Communist. But here we have a point proved, a something to be done, that has both facts and philosophy behind it. There is usually so much of the ideal and transcendental about the conception of Community building, that the possibility of failure looks too remote to merit a place in present calculations. But he who would build wisely must look well to his foundations, and frequent meetings will give the foundations a pretty thorough testing.

The question, can we unite? is of even greater and more primary importance than, can we pay our way? because if people can obtain and hold the elements of unity they are independent of their external circumstances, so far as the problem of Communism is concerned, but if they once lose their unity, all the riches of creation can not keep them together. So let the test come first on the subject of first importance, and the sooner this can be done the less valuable time will be wasted, the less money will be foolishly expended, and less disappointment and recrimination will be the net result of such experiments. It is the height of folly for people to deceive themselves about unity; nothing can be done in associative attempts without it. No matter how little there may be, if it is nursed and fostered it will grow like seed set in the ground, but if the elements can not be obtained, the sooner the fact is known the better. Let the members be drawn together in frequent circles, where, if the spirit of unity is not present, discord will soon reveal the true state of things and expose the groundless speculation that has drawn them together. But if the elements of unity are there, then will be reaped the extraordinary advantage of a meeting. The streams of sympathy will flow from many hearts; and running together like the mountain rills, the currents of love and unity will gather force as they flow, till the true afflatus, without which every Commu-

nity must ultimately fail, will cheer all hearts and inspire a faith and courage that will insure financial, as it has fraternal success.

We cannot help it if this theory is condemned as fanciful. It has at least the prestige of antiquity. "Seek first the kingdom of God and his righteousness and all things shall be added unto you." Neither can the fact be gainsaid, that the spirit of unity is as real as silver or gold. The former will insure the latter, but the latter can never buy the former. We could sustain this position by overwhelming illustrations, but most people must acknowledge the truth of the theory. It is the practical application at which they stumble.

The Oneida Community was a financial failure at the start. For many years, they lived upon their capital till nearly every thing was spent, but they cultivated unity and sacrificed every thing to that, so no power in heaven or earth could break them up. Their subsequent financial success may be attributed to many causes, but, in reality, it is the natural sequence of their unity. Their evening social circles have been seances where, for many years past, they have daily invoked and fostered the spirit of unity, and while this has been their constant theme, you may have attended hundreds of their meetings without ever once hearing the subject of finances mentioned. The experience of Mrs. Girling and her followers in England, described on another page, is notable in this connection. We personally know nothing of Mrs. Girling or of her people. They may be as they are reputed, only ignorant fanatics; but, with a firm unitary faith in God, without money or means of subsistence, turned out of their homes, persecuted and abused on all sides, not all the laws of England can part them asunder nor detract from the pious enthusiasm of their constant meetings. In their extreme disgrace and poverty they stand to-day as strong in the cause of Communism as if they had millions at their command. So it is not riches so much as religion, nor good management more than good meetings that is essential to Association. Unity before all else must be the watchword of Communism and to foster it in frequent meetings must be the first policy of self-preservation.

MR. BUMPKIN AGAIN.

Crookville, Me., July 1, 1876.

DEAR MR. EDITOR:—I take the first opportunity that my business engagements will permit to report to you the substance of the other lecture before our Lyceum that I promised in a previous letter. First, it seems necessary to let you know that there has been a notable interest aroused in Socialistic questions within a year past. There are several causes for this. Years ago when there was such a wave of interest in these subjects throughout the land, we had several lectures on Fourierism and kindred topics in this place, which have not been forgotten. Then the prevailing hard times have almost stopped work in Webster, Fuber & Co's. cotton factory which is near our village, as well as the establishment of Shapley & Joiner, extensive manufacturers of furniture and wooden ware. The unemployed and almost every body else are thinking about and discussing the hard times, and not a few are questioning whether society may not be reconstructed, so as to prevent the recurrence of such a state of things in the future. A third cause of this stirring up of social questions is, that in the Shapley & Joiner establishment, are half a dozen Frenchmen who are enthusiastic and loud-mouthed advocates of a very novel and somewhat startling scheme of so-called reform. This consists in nothing less than the entire reconstruction of the character of our Government, and making it a sort of servant of working people.

Their plan would make it the duty of the Government to furnish all the money required as a circulating medium, and also to furnish employment to all. Another of its functions would be to maintain and educate the children of the people. These ideas seemed to be very popular among a large majority of the employees.

Mr. Truitt unlike many ministers who seemed to regard the making of sermons as almost their exclusive duty, kept watch of this movement, and by way of a counter move, stirred up our townsman, Solomon Broadhead to give the Lyceum a lecture on the question "Where ought we to look for societary reform?" Mr. Broadhead is one of the deepest and most careful thinkers that we have among us, and though there are many who do not agree with him, there are few who care to meet him in an argument. It having leaked out that his discourse would bear pretty hard on what is called the "French party"—the members of it as well as their opponents being equally interested—a large audience was present at the lecture.

The speaker said he hoped that his hearers would

not make the mistake of expecting that he came before them to propound a sovereign remedy for hard times, or for any other societary evils that oppress us. The discovery of such a remedy was a more difficult task than he felt capable of undertaking at present. He proposed for himself the humbler mission of clearing away some of the obstructions that prevented an easy approach to this problem.

"For one thing," said he, "I deprecate the idea of intelligent Americans going to the Old World for theories of reform. The fact is, the old countries are still at work on problems that we have long since solved. The questions they are at work on relate mostly to the attainment of freedom from political oppression. That is not at present our most urgent need. We in a great measure disposed of those matters away back in 1776. Least of all, let us go to France for theories of social improvement. You all know what a fearful botch they made of the Republic when they tried to get up one like ours at the time of the French Revolution. It is to be hoped they are doing better now, and are making some real progress in the a, b, c, of political practice.

"If any one insists that this French bantling must be judged on its own merits, and not on the score of its pedigree, then I will bring against it this sweeping charge: *It cannot guarantee a thorough, pure, and righteous administration of its principles and plans.* It is difficult to find rulers sufficiently virtuous to administer the affairs of our own Government, with all its checks and balances; but this scheme proposes on the start to make enemies of the wealthy, the most intelligent and well-to-do people, and to trust the lives, liberty and property of the whole nation in the hands of the poorer people, who, of all classes among us, lack most in intelligence and administrative ability. Even assuming that their motives are pure and upright at the start, have we any guarantee that the scum of rogues, rascals and defaulters will not more easily rise to the surface under such a government than they now can?

"Perhaps I have said enough on this point. I did not come here so much for the purpose of denouncing this or that scheme, as to turn your attention in the right direction for societary improvement; and what I have said is pertinent to my theme as showing the very opposite of what I would commend to your attention.

"This French plan would foster opposition between the rich and poor, and oust the former from the influential position they now occupy. On the contrary, I have looked for improvement in the direction of a closer union between the rich and the poor. Of all things conceivable, the poor can least afford to quarrel with the rich. What they need above all else for the improvement of their condition, are the subjective qualities of thrift and capacity for wise management that the rich possess; and they can never secure those qualities by quarreling with the possessors of them. Their condition will never be permanently improved except by the attainment and exercise of those qualities. If all the wealth in the world were equally shared among earth's inhabitants tomorrow, the very day when quiet should be restored would see the beginning of the flow of wealth back into the purses of the wise, enterprising and frugal, and out of the purses of the ignorant, thoughtless and dissolute. The very fact of a class of people acquiring and holding the largest share of property, is a sure indication that they are endowed by nature with a wisdom and thrift that makes them in this respect superior to their fellows. Are they to be blamed for this? Shall the less wealthy proceed to rob them because they have lawfully improved the talent that nature gave them? Far from it! Let us rather be thankful that enough of this talent exists in the world to make it such a storehouse of wealth as it is, and where even the poor are blessed by it in a way they never could be were not this talent in possession of some one. Let us rather go to school to these people and take lessons in the art of acquiring.

"But you will tell me that this unequal endowment of capacity for acquiring, in connection with liberty for all to exert themselves in the race for wealth, is really the cause of the tremendously unequal sharing that exists, and also of much of the misery of the poor. Probably it is the ultimate cause of the hard times from which we are suffering.

"And we have now arrived at the point where reform and improvement must be made if we are ever to hope for a better state of things. In some way or other we must set the talents of the rich at work for all, and not for themselves alone. We must convince them that with their talent for managing and accumulating there is given a certain responsibility for serving their less gifted neighbors. We must show them that it is unwise in the long run to devote their powers to the work of accumulating and hoarding wealth for themselves alone.

We must show them that the inequality thus produced leads to envy, strife and anarchy.

"Why cannot some method be devised whereby the talents of the rich shall help the poor to a far greater extent than they now do? We look with a degree of awe and astonishment at the performances of our Vanderbilts, Stewarts and Astors, in the line of accumulation. Suppose those talents had been devoted to some plan whereby thousands of their fellow men might have been improved, both in character and surroundings. Should we not then see some equally wonderful results? We are not wholly without examples in this direction. Look at what has been accomplished in France, by M. Godin, with his Familistère; by Mr. Salt, of Yorkshire, England; and by the Cheeney brothers, in Massachusetts.

"The great reform whereby a whole race was delivered from bondage, did not originate with the slaves. It began here at the North, among the most conscientious, intelligent men. So your successful social reform will not be exclusively the work of the poor and undeveloped. It requires the planning and executive powers of those who have by practice been schooled to the business. If the best wisdom of every town and neighborhood could have full sweep in directing and controlling the affairs of each and every inhabitant, instead of being devoted to the work of selfish accumulation and competition in a race for wealth, is it not evident enough that a far better state of things would exist?

"But I will not attempt to tell you how this is to be brought about. However, I can see no hope of improvement in any other direction. I therefore beg of you all to carefully consider these points I have suggested, and then make up your minds whether I have not shown the only door of hope for societary reform."

The town's people seem to have been much pleased with Mr. Broadhead's lecture. Mr. Truitt especially, is even gleeful over the result of his movement in bringing it about.

With many regards,

RUFUS C. BUMPKIN.

THE PSYCHOLOGICAL PHENOMENA OF THE GIRLING SHAKERS CRITICALLY EXAMINED.

(Originally from the Isle of Wight "Erwig.")

THAT mesmerism does not furnish an elucidation of the Shaker mystery has been, we consider, conclusively established by a well-known clergyman in a neighboring town, who visited the Shaker party privately during their stay at Portsmouth. From the published account of his visit we extract the following:—

"During the early part of the singing, one of the sisters was noticed to be under influence. With eyes closed, and a quiet, rapt, and beautiful expression of face, she began to speak—*mirabile dictu*—in Hebrew. She then made signals to another sister, who came over to her, and standing embraced at one time, and kneeling at another, this sister soon came under influence, and began to interpret what the other uttered. Then after a time, the order was reversed, and the second sister began to speak in Italian, while the first translated for her; and one was voluble in French, who, as I afterwards ascertained, knew no French in her normal state, and who while speaking was characteristically French all over. And so prayers, quotations of Scripture, and sweet, sisterly, tender, and playful conversations on spiritual things took place between them in various tongues, together with a little singing of exquisite sweetness— weird and spiritual on the part of one—in what to me appeared like Hindostanee.

"After a time Mrs. Girling herself came under influence, and began to talk in verse or rhyme, for her speech ran in couplets, and there was much ingenuity in making the words jingle. I also found that in her ecstasy she had the power of mind-reading, since she somewhat, and rhythmically, set forth various matters that were uppermost in my thoughts. Much that she said was utter nonsense, of course, but all that was said was said in rhyme, rapidly and with considerable action, which after a little space, culminated in a positive dance, or easy roundabout jump—arms waving, and lips prodigal of verse at the same time."

The Rev. Thomas Colly has done good and important service to the Shakers, though we suspect the publication of his letter has led them to look upon him somewhat as one who entered their society as a spy. His scholarly training has qualified him to explode the mesmeric theory that the whole Community are poor biologized subjects of the "designing and wicked mother." His visit to the Shakers has scarcely, however, as we think, established a close similitude between their trance phenomena and those obtained through the acknowledged spirit medium. There is, so to speak, a uniqueness about the former—certain constant distinctive features differing from the ordinary spiritual phenomena; such for instance as the beyond measure strange phrase called "passing from life to death, and from death to life" during which, we are assured, the vital functions are often to all appearance completely suspended, and a horrible odor of death emanates from the body, though consciousness is in a measure retained. Again, the spirit mediums, nearly one and all, declare that the exercise of their medial powers has a very exhausting tendency. The Shakers on the contrary, constantly assure us that the influence of the spirit which controls them is in the highest degree conducive to bodily health, and that they feel strengthened and refreshed even

after one or two hours of continuous dancing; this statement is certainly substantiated by the healthful condition of the family under conditions which would have killed or invalidated for life, at least, one-half of one hundred and twenty persons taken at haphazard from amongst us. But there are further differences to perplex and mystify us. We have often heard of the controlling intelligence at spirit circles personating Christ, and even the "Holy Spirit," but we do not remember to have ever heard of the case of a medium who was obsessed by but one spirit only; others spirits invariably intrude, and say their say. On the contrary the Shakers present the astonishing fact of a hundred or more mediums drawn together by some occult influence, all acted upon, as they distinctly assert, solely by an intelligent power that sinks all individuality in the "Holy Spirit." The singularity of the Shaker phenomena does not, however, end even here. The ordinary spiritual medium is a very different person in physical, mental, and moral tendencies to the New Forest Shaker; at least, so far as we can discover. There is the authority of the editor of the Spiritual newspaper for the statement, that a proportion of physical mediums are, either from natural predisposition, or made so by the tyrannical action of the degraded spirits who sometimes surround them, most unlimited liars—the cunning fabricators of complete dramas of malicious fictions, and are the slaves of an abnormal jealousy of each other, so strangely fierce as to have no parallel in any thing ever witnessed among average mortals. This statement is made to apply to mediums who obtain strong physical manifestations, but we have grounds for the opinion that among mediums for the higher intellectual phenomena, there exists a prevalence of moral idiosyncrasies that are often not of an elevating nor unselfish character. Now we have certainly not been able to detect the least evidence of this shocking deceitfulness and intense selfishness, or other minor moral weaknesses, among these Hordle mediums. It is true that some points of resemblance may be discovered between the Shaker phenomena and those witnessed in ecstasies and convulsionaries, vast waves of which strange influence swept over Morzine, on the borders of France, and over Madagascar a few years since, violently affecting immense numbers of their populations; and some still closer points of resemblance can be traced in revivals and "Twirling Glories" of our own country.

After all, however, there is about the Hordle revival outbreak a constant, lofty, practical purpose cropping out of its seemingly ridiculous and weird mysteries, which, together with the abnormal power of endurance it confers, has puzzled men of deep thought and wide experience. The Rev. A. Clissold, an ordained clergyman, and, moreover, a Swedenborgian, and therefore more familiar with ecstatic spiritual phenomena, after watching them with almost persecuting tenacity, acknowledges himself beaten. Mr. Auberon Herbert, another neighbor (a man of wide reputation as a powerful and unconventional thinker), cannot believe in the imposture theory, seeing that he is willing to give them any thing they may require if they will but ask him for it—a severe test to people very often with empty bellies and an empty purse. Mr. Cowper Temple, "the son of Earl Cowper, nephew of Lord Melbourne, brother-in-law to the Earl of Shaftesbury, step-son of Lord Palmerston, and inheritor of his name and estates," can scarcely be a man likely to lend his interest to a set of "disgusting and blaspheming impostors." They must have fully secured his respect and his confidence in their moral qualities, if nothing more, before he would have permitted one of them to escort Mrs. Cowper Temple, in to dinner. And it was such as these whom the intelligent Christian people of the Island sought to wipe their feet upon.

Supreme as the contempt in which the Shakers are held alike by the "Liberal" and the conservative working-classes, and hated and scorned as they are by nearly all professing Christians, they present to us the much-needed, highly instructive example of a Community of all ages and both sexes holding their property in common; living together amicably, without jars or wrangling, under the noble principle embodied in their motto—"each for all and all for each;" bound together by bonds of attachment, seemingly of almost superhuman strength, supporting them under privations, which to recount, would read more like extravagant fiction than actual human experiences.

In short, Shakerism seems veiled in deeper mystery than either mesmerism or Spiritualism. Its religious aspect is wholly beyond our apprehension, but the outcome which it presents—a party of industrious Communists, cruelly deprived of their means of support, who avow their determination to starve, if need be, rather than become chained slaves to fill the coffers of the Mammonites—challenges our respect and admiration.—*The London Spiritualist.*

INDIA MAIL CART.

We saw a curious-looking team of four horses coming down the road galloping at full speed, and drawing behind them a light box, painted red, perched on two immense wheels, and executing the most fantastic springs.... Quick gentlemen! exclaimed the courier, a tall, meager, bony Indian, wrapped in an old red cloth tunic, which left his long, thin,

naked legs exposed. I mounted beside him, and Schaumburg sat behind on the other half of the box. "Hold tight" was the policy. I clung to the sides, and we were off, tearing along at full speed, hurried away by the furious gallop of our horses, who seemed to have run wild. The cart sprang; it leaped; it seemed to me every moment that I was going to fly into the air. I wanted to speak, but it was impossible to open my mouth. The Indian, impassible, and almost upright on his seat, showered his whip about the horses. Ascents, descents, narrow bridges—all were passed in this giddy and tumultuous gallop. . . . On we went again, passing several relays in the same manner. I thought I could not endure the torture much longer. The shocks and the joltings were so violent that I could not hold my pipe in my mouth. . . . "Stop," I said to the courier, "I will get down;" but he answered that the post only stopped at the relays. . . . At last our sufferings terminated; our horses were brought to before the traveler's bungalow, and we got down, bruised, worn out, bent double, and vowed that we would never again be caught tearing along Indian roads on a mail-cart.—*M. Rousselet.*

AMERICAN SOCIALIST.

THURSDAY, AUGUST 24, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

THE *Labor Standard* is the newly-adopted heading of the workingmen's paper which was started under the title of *The Socialist*. We consider the new title much more appropriate than the old one, as the paper is in no way related to Socialism. Also we approve because this change will obviate any possible confusion between that paper and ours.

ANOTHER new monthly paper, hailing from Boston, comes to us this week. It is entitled *Voice of Angels*, and is unique in that it claims to be edited and managed by spirits. One disembodied essence acts as editor-in-chief, another officiates as business manager, while a "psychopathic physician," still in the flesh, serves both as amanuensis and publisher. Among the "angels" who give voice in this first number, James Fisk, Jr. holds prominent place. In a brief communication he explains the dashing recklessness of his earth-life by declaring that he was the unconscious medium of a band of reckless spirits who manipulated him as a skillful pianist handles the keys of his instrument. On this account he could not help doing what he did. We find no difficulty in accepting Mr. Fisk's explanation of his conduct. It is probably true. But isn't it a pretty hard stretch to call such unscrupulous existences "angels?"

Most of our readers will recollect the failure last year of the attempt at a scientific examination of the phenomena of Spiritualism in Russia. This result was due to the inability of the mediums to produce the manifestations which were expected from them, and the consequent abandonment of the investigation by the scientific men who were appointed to conduct the matter, but who discontinued their work after four sances, pronouncing the whole thing an imposture and delusion. Such, however was the dissatisfaction with this conclusion on the part of many prominent spiritualists in Russia, that a fund has been subscribed, to which numbers of the aristocracy have contributed, and a new hearing is demanded. With this in view, Dr. Henry Slade, known in this country as the "slate medium," has been engaged at a salary of \$10,000 per annum, and traveling expenses, to go to Russia and submit himself to the requisite tests. The contract with Dr. Slade is of such a nature that the payment of his salary is contingent on his producing the requisite phenomena; and he is now in England, en route for St. Petersburg, where he is expected to arrive on or before October 18.

LAST week we were enabled to interview a gentleman from Russia, a professor of Russian history and literature in one of their colleges, who is on a flying visit to this country. Of course we "drew him out" on the subject of Socialism in Russia, and thus imbibed an interest in the political economy of that country that we hope will lead to further information on the subject.

Russia is an immense country, as yet but little intersected by railroads, and the interior therefore very little known to travelers. If, in addition to this fact, we think of the strict surveillance which the Government

exercises over the public press, we shall be at no loss to account for the comparative ignorance of the world at large, in regard to the internal affairs of that vast empire.

Among other Russian Socialists, we were told of a society called the "Members of the Holy Ghost." They are extremely rich and numerous, so much so that the government hesitates to interfere with them. They have several families in different parts of the country and are possessors of large tracts of land. They exert a strong moral power and are spoken of as an extraordinarily good people. They do not marry, but are not therefore considered sensual. Their children are not permitted to know their parents, and so strictly are they the property of the society that the parents are, under no circumstances, allowed to acknowledge children as their own or to divulge to them their parentage.

The professor has promised to contribute some items for the *AMERICAN SOCIALIST*, so that we shall, probably, be able to give our readers some further insight into the Socialism of that remarkable country where the spirit of the people is so essentially communistic that the government is not independent of its influence.

ANY one who has crossed the English Channel in the little low steamers which play between Dover and Calais, or Southampton and Havre, and experienced the concentrated discomfort of the voyage, will understand why the English are so anxious to prosecute the scheme of a tunnel under the channel. Judging from the results obtained by the soundings, surveys and preliminary borings that have been made, the successful accomplishment of this work is only a question of time and money. All the examinations which have been made, go to show that there is no physical obstruction that is not easily overcome, and that, in fact, the enterprise is not as difficult as the construction of the Mont Cenis tunnel, under the Alps. The distance is three times as great, to be sure, but the chalk rock which underlies the channel is very soft; and can be bored with great facility. A machine has lately been perfected in England, which cuts a tunnel seven feet in diameter in the chalk, at the rate of twelve feet per hour. One of these machines working at each end, and running night and day, would cut a seven foot tunnel the entire distance within a year from the time of commencement, and at an estimated cost of \$2,000,000. This diameter would not be sufficiently large to admit of the passage of railroad trains; but could be enlarged very quickly, by the employment of large numbers of workmen simultaneously, throughout the entire length.

SPENDING FORTUNES.

SOME men, it would seem, have remarkable faculties for making fortunes, but, too often, betray a deplorable lack of wisdom, amounting even to childishness, in the disposal of them, necessitated as a preparation for departure from this life. Their inspiration, or better judgment, seems to fail them when they come to the more difficult task of rightly and wisely disposing of their vast accumulations; which suggests the idea that it requires profounder wisdom, more practical judgment and self-abnegation in putting money, after it is made, to profitable uses, where it will not only do no harm, but perpetuate blessings to human needs, than is required in gathering it together. A single individual, like the late A. T. Stewart, can organize himself, so to speak, into sound business principles which soon grow with him into fixed habits of life; then it is easy and quite natural for him to organize others into that system, and so create something like a money-making machine that will run with the precision and regularity of clock-work. But how is it when the moment arrives for the disposing of a vast fortune. Many a man, no doubt, has felt a weakness and smallness of heart, a lack of wisdom to master the problem of how to dispose of his property in a manner that will be satisfactory to all legal claimants, and at the same time do justice to the demands of public needs?

In making money, one is dealing mainly with simple commodities and commercial values, and, comparatively speaking, one's responsibilities are slight indeed, except to deal with his fellows in perfect good faith and frank honesty. But in spending his fortune he ascends to a higher plane of accountability, and must deal with problems much more complex and difficult of solution, because of the greater discrimination to be exercised. True it may be said that a man who has made a fortune by his honesty, wisdom and industry, possesses the legal right to dispose of it according to his own pleasure. But in a higher moral sense it may be claimed that he has not that exclusive right. To illustrate: A merchant wins the confidence of the public by his adher-

ence to principles of perfect integrity, thereby securing an immense patronage, resulting in a princely fortune. Is he not, therefore, in an important sense, indebted to the public for his success? If that be so, then the public welfare has some claims on that wealth so far at least as to expect that a part of it will be used for beneficent ends.

The art of making money is fearfully debased when those who are plying it have no higher motive than the pleasure derived from hoarding or accumulating riches. There is a saying, that it is "more blessed to give than to receive," and there is much practical wisdom conveyed in those few words. For one who freely gives, confesses in the act, that the treasures in his possession *are not his own*; that his success in amassing property was a means, not an end; a means of affording him the higher and more durable pleasure of giving it away, or putting it where it will serve the public interest and do the most good. A man who possesses the faculty of accumulating property while destitute of a disposition to use it in bestowing blessings upon humanity, is as foolish as a farmer would be who should take the utmost pains to accumulate fertilizing materials, but never spread a shovelful of them on his impoverished soil.

But a new era is dawning. Let humanity lift up its head and rejoice. Men will be estimated finally not by the amount of property they leave behind, but by the amount of missionary work they have done with their money.

THE SWEDISH COMMUNITY.

They "Sought a Faith's Pure Shrine"—800 Members---Hardships---Prosperity, etc.

Bishop Hill, Ill., Aug. 10, 1876.

OF the many places in the Western States where Communities have been located few were more full of interest to me than Bishop Hill; for here there existed for fifteen years a Community which, from all I had been able to learn, had the elements of permanent success—self-denial, economy, industry, large numbers, fertile land in abundance, religion, and a good leader. Why did it fail? To solve this question was well worth a journey of nine hundred miles.

Nearly half a century ago, a few persons in Sweden, notably the brothers Olson, began to read the Bible for themselves and think for themselves, and soon saw that the Lutheran Church (the established Church of Sweden) was very far from the apostolic standard of Christianity—was in short full of formal and useless ceremonies; and to ease their sensitive consciences, they began to meet together and worship God in greater simplicity, while still remaining church communicants. This was contrary to the law of the kingdom and the church, and of course led to persecution. This increased their unity and numbers. The persecution became intolerable after they were joined by Eric Janson, a man skilled in the use of word and pen. He dared to openly criticize the church, and called the true believers to separate themselves from her abominations. The Jansonists were clubbed and stoned and imprisoned; their meetings broken up; and every privilege of freedom in worship denied them. It was even proposed to incarcerate Janson for life, and he was taken as a madman. Regaining his liberty, he used it more wisely—keeping away from his enemies, and maturing his scheme of emigration to America.

Some of these Separatists from the Lutheran Church were well-to-do—one of the Olson brothers having over eight thousand rix dollars, and another man having thirty thousand, and so on; but the most of them were very poor in this world's goods, though rich in simple faith. However, their means were all put into a common fund and they were able to pay their passage to America.

Eight hundred colonists arrived here in the course of a single year. Their means nearly exhausted, some of the men traveled on foot most of the distance from New-York city; and all—men, women and children—from Chicago—nearly one hundred and fifty miles in a straight line.

Their chosen home was all unbroken, unimproved land. There was but a single farm-house within miles. Eight hundred colonists of all ages and classes sheltered in the "caves and dens of the earth." They dug down the sides of narrow ravines, stretched poles across from bank to bank, and covered them with sods. Here they lived winter and summer until they were able to build more suitable dwellings.

Difficult would it be to find a parallel for the hardships and privations experienced by these Swedish Pilgrims during their first years in this country. They subsisted on corn and pork; and often, when the stream was low, to

grind their daily rations of meal, they themselves turned the wheel which whirled the millstones they had rudely formed from the neighboring ledge. Their scanty fare and ill-ventilated apartments induced disease; fevers consumed their flesh; the ague shook their bones; and finally that dread scourge, the cholera, brought hither by Norwegian immigrants, carried them off by scores—one hundred and fourteen dying in two weeks, including many of their best men. Families fled temporarily from the colony, but death followed them; and in one instance a wife, a few miles distant from any assistance, had to bury her husband with her own hands.

The colonists were always hard workers; but during the first years their waking hours were divided between labor and worship, save the time spent at table. At five in winter, at four in summer, the bell summoned them to their morning devotions. Often at noon they would listen to an hour's discourse on the world to come. The evening meal was again followed by a meeting of prayer or exhortation. No amusement lightened their toil; no cultivated flowers shed their perfumes across their path. Such as were unmarried denied themselves during the first year or two all matrimonial joys.

But in spite of all these troubles, the tragic death of Janson the spiritual father and the persecution of newspapers (which seems to be the unavoidable fortune of all Communities during their first struggling years) the Community prospered greatly. In a few years they owned fourteen thousand acres of fertile, cultivated land; had hundreds of horses, sixty yoke of cattle, sixty cows, droves of hogs, abundance of food; cultivated immense fields, having one year seven hundred acres of broom-corn; erected large brick dwelling-houses, a church and hotel, a large flouring-mill, workshops, school-houses, etc. Many of these structures still stand, and will continue to stand monuments of Community prosperity. One brick building, on the north side of the central square of the village, is thirty-six feet wide, two hundred feet long, and four stories high. The lower story of this immense structure was used as a common kitchen; the second story as a common dining-room, and here from seven to eight hundred ate their meat together—we will hope "in gladness and singleness of heart." The upper stories were occupied as dormitories. Other brick and wooden buildings are near, which formed part of the old Community accommodations—the common bakery being only a few rods from the kitchen and dining-room.

But though these central buildings were ample enough to accommodate all, they could not be conveniently occupied during the entire year. The inconveniences of carrying on their immense domain from a common center were found to be so great, that several houses large enough to accommodate considerable numbers were erected here and there over the domain. Here dwelt labor superintendents, who led forth their small armies into the cultivated field and meadow. During the summer months, it was not uncommon to see a hundred working in one field, and occasionally several hundred—nearly the whole colony—would be engaged in some common industry. The women worked in the harvest as well as the men, the girls as well as the boys. They had little trouble with lazy ones. In aggregation there was enthusiasm; and so long as there was mutual confidence there was undoubtedly great happiness in the colony.

But the seeds of dissolution began to grow—mutual confidence was undermined; there was crimination and recrimination; in a few years longer the Bishop Hill Community was numbered with the dead; and there were no mourners. Most of the old members—including Olson and other leaders—are still living in Bishop Hill, but there is no longer any common property interest—no longer even a common religious bond. The experiment was a total, irretrievable failure.

Why? I have asked this question many times within the last three days, of the men who came with Janson and Olson from Sweden, filled with enthusiasm for carrying out their pentecostal ideal—of Olson himself, now seventy-three years old, and still held in esteem by some—of Bergland, the chosen successor of Janson—of seceders from the colony at different stages of its career—of the children of the heroic eight hundred, now grown to mature years; and with what results my next letter shall tell.

W. A. H.

THE project of admitting the water of the Atlantic into the desert of Sahara is gaining favor in European financial circles, and it is not improbable that it will be realized at no very distant day. The difficulties and expense of the undertaking are less than at first sight appear; and the ultimate benefit to the locality would be out of all proportion to the cost. It would seem

from late surveys and explorations that a part of the great desert lying about the twentieth degree of north latitude is depressed below the surface of the Atlantic. This great basin extends so nearly to the western coast that a comparatively short channel would connect it with the Atlantic. The estimated cost of this work is about \$4,000,000, and there are no physical reasons why it may not be completed within three or four years after commencement. The results of this enterprise would be two-fold. 1. The establishment of a large inland basin of water would undoubtedly cause more or less rain in a region where none ever falls, and as a consequence, the soil, which is now entirely infertile would become capable of bearing crops. 2. The great central African country called Soudan, would be opened up to commerce. This is a fertile and well-watered region, inhabited by a people well inclined toward civilization, but which from its situation is nearly inaccessible to the outside world. All trade with this country must cross the Sahara, and goods are transported on the backs of camels by a route which, in some instances is 1600 or 1800 miles long. If there is no error in the surveys, the depression of level is such, that with a water connection with the Atlantic a vessel of moderate draught could steam within fifty or one hundred miles of Timbuctoo. The region which would thus practically acquire a sea frontier and be made available for maritime commerce, is nearly one-half as large as the United States, and as respects soil, climate, and other natural advantages, is entirely adapted to be the seat of an advanced civilization.

"SPLIT BEANS."

Said Fritz to Lu, "I'm sure 'tis you
Kind Heaven decreed my mate to be."

"No, no," cried she, "dear Dick is he
Whom Fate has made my lover true."

"Not so," laughed Dick, "for Amy fair
The spheres declare is *my* split bean."

But she, unseen to noble Jean
Her loving arms outstretched in prayer;

While he, in turn, thought grave Maria
The "soul of his soul,"—his "heart's sweet prize."
But her clear eyes, like autumn skies,
Serenely shone unmixed with fire.

'Gainst purposes thus crossed they fought,
Each sure he'd found his heaven-matched bride.
"Poor things!" said Clyde, "Why not decide—
Since 'tissues hum' so much at naught—

"Instead of halves disjoined by Fate,
Of one Great Bean you each are part!
Then every pure, unselfish heart
Will find in Love itself its mate."

STRANGE THINGS

WHICH HAVE HAPPENED TO PEOPLE I KNOW.

III.

STORIES of the kind which I am relating I find even more common than I supposed, and it is remarkable to observe what a hold each incident has on the memory of those who relate them. People who have but vague recollections of ordinary events will give the minutest details of the queer things that have happened to them even though years have passed. The memory seems to be in that wax-like condition which Socrates ascribes to the mind of youth, or it may be that the proneness of human nature to delve in mysteries, gilds the unknowable with an interest which the easily-known never possesses.

MRS. S.'S STORY.

About two years after my husband went to heaven, as I hoped, one night when the moon was full, I put my little ones in bed and went to the door where in former years I had spent many an hour with him gazing at the glorious scene. I was soon lost in reverie. I thought over the past and tried to peer into the future. How long I stood thus I know not, but I was aroused to consciousness by the once familiar words, "It is late, you must go in." I looked around, but seeing nothing went in and turned to close the door, when my eye fell on my husband's life-size portrait hanging against the wall, and, behold! it moved. There was nothing visible to cause it; yet it turned like a door on its hinges—half round and back. Although I tried many times I never could make it do the like again.

Hundreds of people can probably tell of invisible promptings like the following:

F.'S STORY.

Several years ago when breakfast was at six o'clock on week-days, and an hour later on Sunday, I was asked to arrange the dining-room in the morning, put on the sil-

ver, etc., a chore which took half-an-hour or more. I hesitated considerably about accepting this post on account of my liability to oversleep, but finally I said I would "trust Providence." I was greatly surprised to find how exactly I awoke on time almost every morning, not a moment too soon nor too late. At last one morning I awoke just an hour later than usual. I was much chagrined and dressing myself with all possible speed I ran to the dining-room wondering what I could say to the assembled company to excuse myself, when lo! the room was empty; the curtains even had not been raised! I was bewildered. Was I demented? or were the clocks all wrong? Suddenly it dawned on me that it was Sunday and I was just on time.

Some of the stories which follow are decidedly queer, but we often find "truth stranger than fiction." It must be observed that if these story-tellers are "mediums" they are in an undeveloped state:

L.'S STORIES.

Nearly three years ago I was one day suffering from a severe cold, when a friend offered me the use of her room, which was more quiet than mine, in which to take a nap. I thankfully accepted the offer and should soon have been quite comfortable but for a slight chilliness. As I said to myself, "I wish I had a shawl," my attention was attracted by the movement (as I thought) of a low ottoman by my bedside which had before escaped my notice. I looked and saw a large blanket-shawl, folded in a square, float horizontally from the top of the ottoman, and when at a distance of full two feet from that and every other object in the room, sink quietly to the floor. The thing was quickly done, yet so gently that the shawl lay on the floor as smooth as though carefully placed there by human hands. Though startled by this performance I gratefully availed myself of the courtesy which some unseen agent had shown in putting within my reach the very article I was wishing for.

Desiring particularly to remember an engagement one day I thought I would tie a cord around my finger as a reminder, but chancing to have in my pocket a small piece of silver wire I twisted it into a ring and placed it on my little finger. I wore it for more than a week when it occurred to me that I had no further use for it, so I took it off and threw it into the dust-pail; or rather, I intended to throw it into the pail, but missing my aim it lodged behind it, out of sight, and I thought no more about it. Three hours later, however, I was seated in the parlor reading when I felt a peculiar sensation in my hand, and looking down there on my finger was the identical ring which I had thrown away.

MR. C.'S STORY.

We usually keep a lighted lantern hanging in our barn in the evening, so that, as the horses are stalled down stairs, late-comers can stable them without danger of accident; but once I reached home at about eleven o'clock and found that the hostler had neglected to put up the light. It was such an extremely dark night that, though I was thoroughly used to the place, I hesitated about putting out the horse under the circumstances. But the house was some distance away and I concluded to try my luck, so I unharnessed Phil and led him down into the basement where I found such inky darkness that I could not see any object, however close it might be. How to find the right stall and get by the other horses without being kicked was a problem. While I was deliberating, a light suddenly appeared in front of me illuminating an area of about five feet square. I turned, expecting of course to see Jake behind me with a lantern; but not a being was in sight and I could hear no one about the building. I walked along toward the stable, the light going before me; I hitched the horse with as much ease as though it were noonday and then followed the light back to the stairs. When I reached the upper floor it vanished and I found the night as dark as ever. I am a practical man, and not much given to mysteries: but I was thoroughly astonished, and have never been able to find out where that strange light came from.

MRS. C.'S STORY.

About twenty years ago there were two families living in one of the Western States, who were closely united by blood and by religious faith. They had been converted to the doctrines taught by Mr. Noyes and were looking forward to the time when they should be called to become members of the Oneida Community. Meanwhile they joined households and endeavored to live as unselfishly as their circumstances would permit. Just at this time Mr. B., the leading spirit, fell seriously ill and the anxiety of the others was so great that they wrote urgently to the O. C. to send them a messenger of strength and comfort. Not one of these people had ever been at O. C., nor did they know any thing about

the appearance of the houses or premises there. One day Mrs. C. sat alone greatly troubled in mind and looking longingly toward Oneida as her only earthly hope, when suddenly a vision arose before her inner eyes. She saw the reddish-brown front of the old mansion with a seat on either side of the door at the main entrance. There were a number of people about, some sitting, and others standing and all in an expectant attitude. Soon two men came out the front door. She observed that one wore a brown overcoat and carried a carpet-bag in his hand, and that the other was gray-haired. They made their adieux to the assembled friends and passed on out the gate. Recovering herself Mrs. C. immediately declared that some one was coming to them from Oneida. A dreary fortnight of hope-deferred went by, when one afternoon M., the eldest daughter ran into the house exclaiming, "There's a man coming into the yard with a carpet-bag!" Mrs. C. did not move but awaited the result, and in a few moments beheld the same brown overcoat and carpet-bag she had seen in her vision. A few days afterward the gray-haired man made his appearance; and when, a year or two later this waiting household was invited to enter the Community at Oneida, Mrs. C. found no difficulty in identifying the front door with the seat on either side.

T. C. M.

NEW BOOKS.

THE WARFARE OF SCIENCE. By Andrew Dickson White, LL. D. 16mo. pp. 151. New-York: D. Appleton & Co.

THE thesis which the author of this little book undertakes to develop is given in these words:

"In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science—and invariably. And, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed, for the time, to be, has invariably resulted in the highest good of religion and of science."

Following this, the reader is taken over the various battle-fields of the past, in which scientific propositions now long accepted as truths were then sharply combated as pernicious errors, fatal to religion. In geography the principal struggle was on the question of the rotundity of the earth; in astronomy, it concerned the position and motion of the earth, the old idea being that the earth was the center of the heavenly bodies and immovable; in chemistry and physics the scientists were constantly charged with sorcery and unlawful compacts with the devil; in medicine, surgical operations, dissection, inoculation, etc., were long forbidden by the Church authorities; and so on through the history of many other branches of science. The struggle has been much the same in them all, the opposition to science growing weaker and weaker with every generation.

The author has given us a dense little volume of facts collected from a great many sources, and furnished it with notes of reference sufficient to guide one through a considerable course of reading on the subject. It is instructive because it so abounds in facts, but yet we do not consider it calculated to do unqualified good to its readers. It exalts science as the most reliable pioneer of progress, and claims for it the right to search for truth by its own methods without any accountability to other methods. Whatever may be thought of this as a principle of action, the way in which it is put forth by the author is, it seems to us, calculated to cast contempt on religion as something which has hindered the progress of the world. Many cases are cited in which leading churchmen, both Catholic and Protestant, have opposed and even persecuted the most advanced scientists. But, while admitting the ignorance of the past, we may ask whether, all things considered, it is true that religion has hindered progress in any good direction? Are not the countries which have been most loyal to the Christian religion, now the most enlightened and most advanced in scientific knowledge? Undeniedly. Students who go deep enough into an examination of this matter will be forced to acknowledge that the afflatus of true religion has constantly stimulated to improvement, invention, and investigation in every department of knowledge.

President White very properly discriminates between real religion and the narrow interpretations of Scripture made by ill-taught men, on which most of the opposition to scientific ideas has been based; but it seems to us he should have done something more than this. He should ask himself whether the scientific methods which he so sturdily advocates are calculated to make good men and women of their disciples. If not, they

cannot properly claim the right to lead the world without restraint. We think some admissions as to the weakness of science in this respect, when divorced from religion, might gracefully have been made in this work. If we examine the influence of the leading scientific schools as they are now conducted—and we think they are sufficiently "untrammelled"—we find them developing a decided atheistic tendency in the minds of their students. In their last baccalaureate discourses the Presidents of more than one of our colleges spoke with grave misgivings of this tendency as a growing feature of the schools. In view of this fact, is it not probable that the world is better off to-day than it would have been had the scientific men of the past not been restrained by the conservatism of the religious men? Progress in the physical sciences at the expense of moral culture and spiritual refinement is a loss to the world, not a gain. Religion and science ought to seek for truth hand in hand. There is no occasion for conflict or warfare between their methods of seeking.

HELEN'S BABIES, WITH SOME ACCOUNT OF THEIR WAYS, Innocent, Crafty, Angelic, Impish, Witching and Repulsive. Also a partial Record of their Actions during Ten Days of their Existence. By their Latest Victim. Boston: Loring, Publisher.

We think we have as good a right to laugh at another and so we've read "Helen's Babies." Hardly "babies," though. "Budge," five years old, and "Toddie," a curly-head of three summers, show preternatural cunning in banishing peace and comfort from the heart of "their latest victim." He is no other than their good-natured uncle Harry, living in the house with them during a short visit of their parents, and who in this sprightly story so naturally portrays the petty tyrannies and pretty waywardnesses of a couple of smart, over-indulged children. A young, city-bred bachelor, is he, totally unaccustomed to children and their ways. What a slave's life they do lead him these ten days! How they do impose on his kindness! If he don't ask a blessing, say his prayers, or tell them stories just like papa and mamma, he is so scornfully rebuked by his little tormentors that we almost expect that they will at last shut him up in a closet for bad behavior, or send him supperless to bed. Indeed, we should not wonder if this lenient record of their ten days' conduct, by "Ucken Hawwy," was owing to a lurking sense of gratitude that they expressed their disapproval merely by tears and "howls," as well as to the fact that their precocious sauciness helped him to get bright-eyed Alice Mayton for his bride.

We don't know the author of this amusing book, but he has certainly given us a life-like representation of little children's funny ways and talk. "Helen's Babies," belong to the class of naturally bright, amiable children who are being spoiled by too much kindness and attention. Their creed is evidently this, that all the world was made for them, and papa and mamma, and all their relations especially created to tend them and give them candy or presents. Scene after scene in the story witnesses that Budge and Toddie are well aware that teasing and crying for any thing will surely give them their way. Such training gives us this anomaly, that while their doting mamma styles them "the best children in the world," the neighbors, for their mischief-making propensities call them "the imps."

And so, for all the merriment "Helen's Babies" afforded us, they made us seriously reflect upon the ordinary course of training which children receive. We feel quite sure that Budge and Toddie would be more lovable, more of a comfort to themselves and others, if cared for a large part of the time by wise, disinterested friends. We have seen enough of the weariness and exhaustion to parents, the willfulness and disobedience begotten in children, to believe that the ordinary home does not furnish the best conditions for childish development. One of the greatest blessings we expect to see reaped from the enlarged and perfected home will be the increased resources for caring for and educating children. In an atmosphere of kindness and discretion, rather than of partiality, and idolatry we believe that the "crafty," the "impish," and "repulsive" would be expelled from the hearts of "Helen's Babies," leaving only the "innocent," the "angelic," and "witching."

A gentleman having an appointment with another, who was habitually unpunctual, to his great surprise found him waiting. He thus addressed him: "Why, I see you are here first at last. You were always behind before; but I am glad to see you have become early of late."

"UNLESS you give me aid," said a beggar to a benevolent lady, "I am afraid I shall have to resort to something which I greatly dislike to do." The lady handed him a dollar, and compassionately asked, "What is it, poor man, that I have saved you from?" "Work," was the mournful answer.

GEMS FROM RUSKIN.

German dullness and English affectation have of late much multiplied among us the use of two of the most objectionable words that were ever coined by the troublesomeness of metaphysicians,—namely "Objective" and "Subjective."

No words can be more exquisitely, and in all points, useless; and I merely speak of them that I may, at once and forever, get them out of my way and out of my reader's. But to get that done, they must be explained.

The word "blue" say certain philosophers means the sensation of color which the human eye receives in looking at the open sky, or at a bell gentian.

Now, say they farther, as this sensation can only be felt when the eye is turned to the object, and as, therefore, no such sensation is produced by the object, when no body looks at it, therefore the thing, when it is not looked at, is not blue; and thus, (say they), there are many qualities of things which depend as much on something else as on themselves. To be sweet, a thing must have a taster; it is only sweet while it is being tasted, and if the tongue has not the capacity of taste, then the sugar would not have the quality of sweetness.

And then they argue that the qualities of things which thus depend upon our perception of them, and upon our human nature as affected by them, shall be called Subjective; and the qualities of things which they always have, irrespective of any other nature, as roundness or squareness, shall be called Objective.

From these ingenious views the step is very easy to a farther opinion, that it does not much matter what things are in themselves, but only what they are to us; and that the only real truth of them is their appearance to, or effect upon, us. From which position, with a hearty desire for mystification, and much egotism, selfishness, shallowness and impertinence, a philosopher may easily go so far as to believe, and say, that every thing in the world depends upon his seeing or thinking of it, and that nothing, therefore, exists, but what he sees or thinks of.

Now, to get rid of all these ambiguities and troublesome words at once, be it observed that the word "Blue" does not mean the sensation caused by a gentian on the human eye; but it means the power of producing that sensation; and this power is always there, in the thing, whether we are there to experience it or not, and would remain there though there were not left a man on the face of the earth. Precisely in the same way gunpowder has a power of exploding. It will not explode if you put no match to it. But it has always the power of so exploding, and is therefore called an explosive compound, which it very positively and assuredly is, whatever philosophy may say to the contrary.

In like manner a gentian does not produce the sensation of blueness if you don't look at it. But it has always the power of doing so; its particles being everlastingly so arranged by its Maker. And, therefore, the gentian and the sky are always verily blue, whatever philosophy may say to the contrary; and if you do not see them blue when you look at them, it is not their fault but yours.

Hence I would say to these philosophers: If, instead of using the sonorous phrase, "It is objectively so," you will use the plain old phrase, "It is so," and if instead of the sonorous phrase, "It is subjectively so," you will say, in plain old English, "It does so," or "It seems so to me;" you will, on the whole, be more intelligible to your fellow-creatures; and besides, if you find that a thing which generally "does so" to other people (as a gentian looks blue to most men) does not so to you, on any particular occasion, you will not fall into the impertinence of saying that the thing is not so, or did not so, but you will say simply (what will be all the better for speedily finding out) that something is the matter with you. If you find that you cannot explode the gunpowder, you will not declare that all gunpowder is subjective, and all explosion imaginary, but you will simply suspect and declare yourself to be an ill-made match, which, on the whole, though there may be a distant chance of a mistake about it, is nevertheless, the wisest conclusion you can come to until farther experiment.

SCIENTIFIC NOTES.

EXTINCTION OF A RACE.

The native inhabitants of Van Diemen, called Tasmanians after the European discoverer of the island, have within a year or two become entirely extinct. Numbering some 7,000 or more a hundred years ago when the island was first invaded by Europeans they have steadily dwindled away before the hostile aggressions and violent antipathies displayed by the criminal occupants of the penal colonies. Until quite recently the Tasmanians and Australians have been confounded together as one race. That they were two races is now easily shown by physical and mental peculiarities indicated by the difference in the skull and a general study of the skeletons of the two races. Although separated by only three hundred miles of water there was no intercommunication between the two countries until the advent of Europeans. The Tasmanians had no pottery; and no weapons for attack or defense, or for killing their prey except a short stick of wood called a "waddy" which they used for striking down birds. The Tasmanians were one of the most isolated races of mankind which ever existed. "They have been one of the earliest races to perish by coming in contact with Europeans and their record now belongs wholly to the past."

FUNGUS GROWTH THE CAUSE OF TYPHOID FEVER.

Dr. Klein has discovered the presence of minute vegetable organisms in cases of typhoid fever. These masses of fun-

gus growth are found in the evacuations of fever patients, and in the mucous membrane of the intestines at the seat of the disease. They are described as "numerous, bright, highly refractive, spherical *micrococci* of varying size both isolated and in chains or necklaces, and at times rod-like structures." These minute organisms penetrate the mucous membrane in every direction. Although they have not as yet succeeded in reproducing this disease in the lower animals by the introduction of these germs, yet the investigations of Dr. Klein and others would leave hardly a doubt but that they have discovered the active cause of typhoid fever. The fact that this disease is only communicated to others by the evacuations of the fever patients would lend additional strength to the fungus hypothesis. It is also claimed that these organisms correspond closely with those described by Cohn as characteristic of the vegetation discovered by him in well-water in a district of Breslau, famous for typhoid fever.

Mr. Alexander Agassiz in his recent trip to Peru found occasion to conclude that the Pacific, within a comparatively recent time extended through gaps in the Coast Range and made an internal sea which stood at a height of not less than 2,900 feet, and probably much above this. This is proved by the fact of the occurrence of coral limestone 2,900 or 3,000 feet above the sea level about twenty miles in a straight line from the Pacific. The corals are of modern aspect, though the species are undescribed. The fact that there are extensive saline basins at a height of 7,000 feet on the coast of Peru would seem to indicate that the submergence was at one time still greater than that suggested. Indeed, eight species of *Allochrestes*, a salt-water genus of amphipod crustaceans found in Lake Titicaca, would seem to indicate that this lake, 12,500 feet above the sea, must have been at one time at the sea level.—*Nature*.

A new book on "Galileo and the Roman Court," gives a clear view of that famous trial which attempted to turn back the march of intellect and scientific discovery. Access to the archives of the Inquisition has supplied the German authors with fresh details of the Court and trial which drove Galileo to abject recantation of the Copernican theory of the Universe.

UNCLE SAM'S FAMILY.

The admission of Colorado makes the twenty-fifth new State added to the Union since the War of National Independence.

The original family, who united July 4, 1776, to form a nation of one people, were:

No. Free States.	No. Slave States.
1. New Hampshire.	8. Delaware.
2. Massachusetts.	9. Maryland.
3. Rhode Island.	10. Virginia.
4. Connecticut.	11. North Carolina.
5. New York.	12. South Carolina.
6. New Jersey.	13. Georgia.
7. Pennsylvania.	

The following States have been admitted in the years set opposite each name:

No.	Admitted.
14. Vermont (from New York).....	1791
15. Kentucky (from Virginia).....	1792
16. Tennessee (from North Carolina).....	1796
17. Ohio (from Northwestern Territory).....	1802
18. Louisiana (bought from France, 1803).....	1812
19. Indiana (from Northwestern Territory).....	1816
20. Mississippi (from Georgia).....	1817
21. Illinois (from Northwestern Territory).....	1818
22. Alabama (from Georgia).....	1819
23. Maine (from Massachusetts).....	1820
24. Missouri (from the Louisiana purchase).....	1821
25. Arkansas (from the Louisiana purchase).....	1836
26. Michigan (from the Northwestern Territory).....	1837
27. Florida (ceded by Spain, 1820).....	1845
28. Texas (from Mexico) annexed.....	1845
29. Iowa (from the Louisiana purchase).....	1846
30. Wisconsin (from Northwestern Territory).....	1848
31. California (conquered from Mexico).....	1850
32. Minnesota (half from Northwestern Territory, half from Louisiana purchase).....	1857
33. Oregon (from England by treaty).....	1859
34. Kansas (from Louisiana purchase of 1803).....	1861
35. West Virginia (from Virginia).....	1863
36. Nevada (conquered from Mexico).....	1864
37. Nebraska (from the Louisiana purchase of 1803).....	1867
38. Colorado (partly from Louisiana purchase and part conquered from Mexico).....	1876

Territories remaining to be organized into States:

1. New Mexico, organized.....	1850
2. Utah, organized.....	1850
3. Washington, organized.....	1853
4. Dakota, organized.....	1861
5. Arizona, organized.....	1863
6. Idaho, organized.....	1863
7. Montana, organized.....	1864
8. Wyoming, organized.....	1868
9. Alaska, organized.....	1868
District of Columbia, seat of Government.....	1790-91

—*New-York Daily Graphic*.

Mr. Conway in a letter from London tells the following story of Dean Stanley: "Once upon a time, the Dean of Westminster, going to the Abbey, put his gloves into his hat. On returning home after his discourse he said to his wife, 'Somehow the congregation seemed to gaze upon me to day with a peculiar interest while I was preaching,' 'I do not wonder,' replied Lady Stanley, 'for during your entire sermon your gloves rested on the top of your head.'"

THE subject of impressions at first sight was being talked over in a family circle, when the mother of the family said, "I always form an idea of a person on first sight, and generally find it correct." "Mamma," said her youthful son. "Well, my dear, what is it?" "I want to know what your opinion of me was when you first saw me."

SUMMARY OF NEWS.

HOME.

It is reported that the Indians on the Colorado river are rising against the Mexicans.

The old scouts, "Buffalo Bill" and Captain Jack," are with the army now serving against the Sioux.

The addition of 2,500 to the cavalry forces of the army, to assist in the Indian war, are rapidly recruiting.

The Mississippi and Ohio Railroad Company are paying in full, and discharging all the strikers who will not accept their terms.

The first session of the Forty-fourth Congress adjourned at 7:30 P. M., on the 15 inst., with only three-quarters of an hour's notice.

In accordance with the Indian appropriation bill passed by Congress, Secretary Chandler has appointed a commission of eight to meet at Omaha on the 28th inst., to treat with the Indians.

The commands of Gen. Terry and Gen. Crook have united, and are following the Indians up the Tongue river. Gen. Terry has sent the Fifth Infantry to patrol the Yellowstone river with the steamer Key West, to prevent the Indians from crossing, if they have not already done so.

The United States Geographical surveys west of the 100th meridian, will be continued during the remainder of the year, into New Mexico, Colorado, Nevada and California. The detachments of the Wheeler expedition are assembling at Carson City, Neb., and Los Animas, Cal., to carry on the surveys.

The reductions in the appropriation bills made by the late Congress, will necessitate the discharge of over five hundred clerks in the Treasury Department. The Secretary of the Treasury has offered to all those clerks who resign before the 10th of October, their wages up to that time; and many are taking that course rather than risk being discharged.

The suit of the Ninth Avenue Horse-Railway Company against the New-York Elevated Railroad Company, to prevent them from building switches on the Greenwich-st. elevated railroad has failed; and the work on the switches is going rapidly forward. It is intended to unite these switches at some future time, and thus make a double track road.

FOREIGN.

Princess Nathalie, wife of Prince Milan, has given birth to a son and heir to the Serbian crown.

A portion of the crown jewels of Servia have been sent to Vienna, as security for a loan of 62,000 florins.

A terrible battle between the Turks and Montenegrins has occurred. The Turks were routed and pursued to Podgovitza.

The chiefs of several of the Kaffir tribes of South Africa have combined, and it is feared a general attack on Cape Town is to be made.

The Conservative Catholics or Clerical party, in the Republic of Columbia, are in open rebellion to the government, and civil war is imminent.

The revolution in Mexico is now confined to a guerrilla warfare against the Government troops, which are too strong for the revolutionists to attack with any hope of success.

Authentic reports continue to come from the war in the East, of the cold-blooded cruelties of the Turks toward the Christians in Servia, leaving the country barren alike of houses and inhabitants.

It is said in Berlin the Emperor of Russia has called on the Emperors of Germany and Austria to join him, and stop the Servo-Turkish war, compel all armies to retire and restore the relation of the states that existed before the war.

Murad Effendi, Sultan of Turkey though relieved from his physical suffering, grows more and more melancholy. He wishes to abdicate the throne, but neither his immediate heir nor his younger brother are willing to assume the high office.

The phylloxera, a little insect about a quarter the size of a common flea, that attacks the roots of grape-vines, is doing great damage in France. The loss to the wine-crop this year is estimated at \$28,000,000; and a reward of \$60,000 is offered for a preventive against its ravages.

Mme. Meraus, the Dutch heiress, who built the temple at Jerusalem, near the place supposed to be our Savior's tomb, at a cost of \$75,000, and also figured in the troubles of the Paris Commune, offered, in the search for renown, to furnish and command a battery for the Herzegovinians at the outbreak of the war in the East. The man to whom she gave the £12,000 to buy the guns, failed to return the amount or to send the battery, and thinking to get a better chance, she erected a hospital in Servia, and has been arrested for promulgating republicanism among the wounded soldiers.

The opening campaign of the war in the East has been, so far, a failure for the Servians. Instead of following the plans laid out by General Zach, who knew the country, the ambitious Gen. Tchernayeff, who had won some fame in his wars with the Circasians and Turkish irregulars, before they were so well armed as now, persuaded Prince Milan to abandon the plan of the old Gen Zach, as too simple, and take the offensive against the Turks. Accordingly the Servians entered the Turkish territory in three divisions, and although they were successful at first, they are now driven back at every point; and the Turks on their side, have assumed the offensive. (The Servians, too late, find that if their forces were now concentrated they would hardly be able to repel their enemy; and the future only will show whether they can now bring their forces together and make a successful stand against the Turks. Before the war, though the Servians had to pay a small annual tribute to the Porte, and allow the Turkish flag to fly above their own, still their country was guaranteed by the great powers of Europe against further usurpations by the Turks, and was practically an independent state. And with her great natural resources and the prosperity that then existed, Servia might have been, with a few years of peace, a wealthy country. But the assassination of Prince Michael, in 1869, opened the way for dispute between the different political

factions, which culminated by the war party gaining control in 1876, and the results that have followed. How the struggle will end is not yet certain, but the Turkish army is gradually inclosing the Servians, and war in that quarter must soon end, unless the Servians show more military skill than they have yet manifested.

Notwithstanding the dusty roads and insufficient restaurant accommodations, the attendance and interest manifested on the first day of the great festival at Bayreuth, continued unabated throughout the remaining three days. On the second day the first division of the trilogy of the "Ring of the Niebelungen," "Die Walküre," was performed with great success. Owing to the illness of one of the principal actors, Herr Betz, the second division, "Siegfried," was postponed one day. The third and last division of the trilogy, "Gotterdammerung," though not so interesting as the preceding had many fine parts. The scenic displays were very fine, and the orchestral performances perfect. At the close Herr Wagner was called before the curtain by the cheers of the audience, and in reply said, "I thank you by word and deed for your approval. You have seen now what we can, and what we will do, if you wish it. We have a German art." The festivities closed on the 18th inst., with a splendid banquet. Herr Wagner explained his remarks of the previous evening as meaning that France and Italy had their operas, and Germany, too, wished to have a new lyric and dramatic art. He expressed his thanks to the people of Bayreuth, the managing committee, and the actors, and also paid a high tribute to his old master Herr Liszt. Wagner was presented with a silver crown, and congratulated by many on the success of his great work. The general verdict of the press seems to be that it is the great success of his life.

POLITENESS.—As to politeness, many have attempted definitions of it. I would venture to call it benevolence in trifles, or the preference of others to ourselves, in little, daily, hourly occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, etc., what is it but sacrificing ourselves in such trifles to the convenience and pleasure of others. And this constitutes true politeness. It is a perpetual attention—by habit it grows easy and natural to us—to the little wants of those we are with; by which we either prevent or remove them. Bowing, ceremonious formal compliments, stiff civilities, will never be politeness; that must be easy, natural, unstudied, manly, noble. And what will give this but a mind benevolent and perpetually attentive to exert that amiable disposition in trifles toward all you converse and live with. Benevolence in greater matters takes a higher name and is the queen of virtues.—*Lord Chatham*.

ANSWERS TO CORRESPONDENTS.

"Have you noticed the newspaper story of ice-sickness at a Rye Beach hotel? I had always supposed that when water froze, it became free from all impurities that could cause disease."

We have noticed the article to which you refer. It seems highly probable that stagnant water should furnish impure ice, from the fact that in the process of freezing, impurities which are floating about are entangled in the ice and there remain till the ice melts. It is not an uncommon practice for ice companies to temporarily dam up a marshy pool or low place at the beginning of winter for the purpose of gathering ice therefrom. Such ice is usually unfit for use in cooling drinking water. Better not use ice at all unless it can be obtained from water free from impurities.

Here is a story: "I have made four well-planned attempts to organize an association upon what I consider scientific principles, and have failed every time. Cause: hopeless stupidity, and selfishness of those who joined with me. I feel well assured that my principles are all right, and if I can but get persons to join me who are of the right material, I shall succeed at last. I do not accept your dogma in regard to the all-importance of religion in such matters. Religion is not what I am after just now. The comforts and economies of association are my goal and I am bound to get them at any cost."

COMMENT:—We admire your perseverance, but your present position reminds us of what happened once. There was a little boy madly in love with raspberry-jam. One day his nurse found him crying and kicking against the closet door where the jam was kept locked up. "Here is the key," said the nurse, holding it out to him. "I don't want the key—y," he cried, redoubling his sobs and his kicks, "I want the jam!"

H. A. asks: "Can you tell me why once in twenty-five years Central New York has a showery summer, while New England, or at least the southern part of it suffers from drought? The year 1851 was just such a season; and we are having another one this year."

We cannot tell why there should be such a difference between one part of the country and another. All we know is that the meteorological changes which are observed by the U. S. Signal Service are divided into certain regions: the Atlantic coast, New England, the Upper and Lower Lakes, and the interior. The great storms which sweep over the country rise far to the northwest and sweep down across the Southern and Middle States to the Atlantic coast and thence in a northeasterly direction, up the coast, finally turning westward in the form of an easterly rain storm. It has been found that over what has been called "local areas" the Upper and Lower Lakes, New England, etc., may prevail for months at a time, quite marked conditions of the atmosphere causing drought or showers, without materially affecting other areas. The Lake region may have showers while the Interior or New England may be suffering from dry weather.

"Is there any connection between a 'spell' of hot weather such as we are now having and the presence or absence of spots upon the sun?"

There would seem to be from the fact that during some of our cold seasons many large spots have been observed; while during the present summer no spots have been seen since March 25. Photographs are taken daily at Montmartre near Paris by M. Janssen, who reports the sun free from spots since the time above mentioned.

Says an enthusiastic advocate of Communism: "I have attempted to lecture to our town's people upon the subject of Socialism and social reform, but with indifferent success. At my first lecture I had a slim attendance—there were not over a dozen present. After my second lecture some of the leading men notified me that I had better stop or I would get into trouble. I don't fancy being choked off in this way, and am half inclined to go ahead and take the consequences. What would you advise me to do?"

To stop lecturing for the present in that place. You cannot drive people into social reform. Begin by gaining the confidence of your neighbors. By your deeds let them see that you are a genuine reformer. Then they will listen to you.

To J. B. Y.—The cost of a railroad ticket between Oneida and Cleveland, Ohio, via the New York Central and Lake Shore roads, is \$8.50.

To "Alexis."—The Midland "Centennial" train which was advertised to run once a week between Oswego and Philadelphia has been withdrawn. Apparent cause: difference of gauge between the connecting railroad lines. Probable cause: nobody patronized it.

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